2

694.i.5.
2

TWO SERMONS:

I. An Enquiry how far the Knowledge and Manners of the World can, with Safety or Propriety, be adopted in the Clerical Character — Preached at the Viſitation of the Right Reverend the Lord Biſhop of Chicheſter, at Haſtings, June 19, 1787.

II. The preſent State of Diſcipline, Manners and Learning in our Univerſities; in which are noticed ſome Miſrepreſentations on this Subject in a Work entitled "The Taſk"—Preached before the Univerſity of Cambridge, Dec. 2, 1787.

MA 1784

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CAMBRIDGE,

Printed by J. ARCHDEACON Printer to the UNIVERSITY;

For J. & J. MERRILL, in Cambridge; T. CADELL, in the Strand; B. WHITE & Son, in Fleetſtreet; J. ROBSON & Co. in New Bond Street; and G. & T. WILKIE, in St. Paul's Churchyard, London.

MDCCLXXXVIII.

ERRATA.

P. 1. line 7. —*for* relative, *read* relatively.
P. 18. l. 11. —*for* Obſervations, *read* Obſervation.
P. 26. l. 15. —*for* love, *read* Lore.

SERMON I.

1 COR. vii. 31.

THEY THAT USE THIS WORLD AS NOT ABUSING IT.

THIS ought to be one of the characteriſtics of every Chriſtian: of every good one it certainly is. To what extent it is in fact applicable to the generality of thoſe, who profeſs our Holy Religion, is but too obvious to perſons of any experience, and makes no unfrequent topic of mortifying reflections with the Preachers of the Goſpel. But to purſue theſe reflections relative to the Chriſtian World at large, is not the object of this Diſcourſe. The occaſion of the preſent ſolemnity will however ſuggeſt the propriety of obſerving, that if the words of the text are applicable to any particular rank, or order of perſons profeſſing Chriſtianity, they are ſo, as indeed they ought to be,

to the Miniſters of God. After ſuch allowances for the common infirmities of human nature, as Candor and Charity may be ſuppoſed ever ready to make, the Chriſtian Laity themſelves will not, we are perſuaded, refuſe to contribute their impartial teſtimony to the juſtice of this obſervation, as *generally* applied in favour of the Miniſters of their Religion.

The malignant cenſures, with which profligates and infidels may aſperſe our order, deſerve no regard. Their practices are too much at variance with the pure principles of our Religion, not to account for their propenſity to inveigh againſt its Preachers. Nor is more attention, or credit due to the injurious reflections of thoſe, who grudge the legal contributions to our Eccleſiaſtical Eſtabliſhment. The ſpirit of ſuch men bears little conformity to the Doctrines of Chriſtianity. We are prepared to expect no better treatment from theſe quarters, and need ſuffer no diſturbance from it.

But mankind in general, I repeat it, are diſpoſed to entertain very different opinions in our behalf, and to allow the ſerious attachment of our order to their religious obligations, and that, in the moſt eſſential reſpects, we uſe this World as not abuſing it; I ſay in the moſt eſſential reſpects, for though not contaminated by its blackeſt vices, by Injuſtice, Cruelty, Revenge, Profaneneſs, or any of thoſe ſcandalous and crying deviations from rectitude of conduct,

ſuch as ought not to be heard of among Chriſtians, much leſs among the Miniſters of God, is it not poſſible we may hazard too near approaches to the World, or rather mingle with too much frequency, or with ſuch want of circumſpection in its common ſociety, as at leaſt to endanger our innocence by communication and to make it queſtionable, whether, in ſome degree, and in caſes of a leſs reprehenſible nature, we *do* uſe this World as not abuſing it?

In order to ſet this matter in ſuch a point of view as to bring it clearly to deciſion, the main object of this Diſcourſe will be an enquiry, whether Eccleſiaſtics can, with propriety and ſafety, aim to acquire what is commonly called the Knowledge of the World? and, whether they can adopt thoſe manners, which are underſtood to be the reſult of it, without uſing this World ſo as to abuſe it?

In purſuing the former part of this enquiry, an important diſtinction, rarely attended to, ought to be made betwixt the Knowledge of *Man* and that of the *World*.

By the *Knowledge of Man*, we properly mean a clear inſight into the nature and powers of the human mind, an acquaintance with all thoſe paſſions and propenſities of the heart, which conſtitute the phyſical and moral character of Man, and a ſagacious eſtimate of their probable force and influence as principles of human action in any given cir-

 cumſtance.

cumſtance. Too profound a knowledge of theſe invariable qualities of our ſpecies and of their conſequences cannot be aſpired to. This knowledge is a valuable branch of philoſophy: it is the foundation of the ſcience of Ethics, and has been juſtly ſtiled "the proper ſtudy of mankind."

The acquiſition of this object, proſecuted by Eccleſiaſtics, is ſo far from carrying with it any idea of impropriety or danger, that there is no order or profeſſion, which can derive more uſe from it, or in which it is indeed more indiſpenſable. But important as is this knowledge, it is by no means neceſſary to plunge into that abyſs of error and corruption, the World at large, in order to attain it. A ſtrict and impartial ſelf-knowledge forms much the better half of the acquiſition, and a continued and well directed attention to ſuch of our ſpecies as muſt fall under the obſervation of thoſe, who move within the ſphere of perſons liberally educated, can ſcarcely fail to ſupply the remainder; eſpecially when aided and confirmed by the collective wiſdom and experience of paſt times, treaſured up in the writings of antient and modern ſages.

Now the *Knowledge of the World*, the boaſt of men bred to active Life, is not to be gained to that degree of perfection which forms what is emphatically ſtiled the *Man of the World*, and which is the knowledge here underſtood, without ſo unreſerved a communication, ſo cloſe an intimacy

macy with its worſt ſcenes and moſt corrupt ſociety, that few have been known to acquire it, but at the expence of their beſt virtues and moſt amiable endowments.

The true nature and worth of this worldly wiſdom may eaſily be diſcovered from the ſmall value which the greateſt adepts in it are generally known to ſet upon ſimplicity, innocence, and integrity of character; except where theſe qualities can be made ſubſervient to their own artful, intereſted, or ambitious views. A knowledge of the World and a practice, conformable to the licentiouſneſs which prevails in it, are indeed regarded by moſt adepts in this ſcience, as a natural and proper conſequence one of the other.

It is true this is more than is openly profeſſed by them, and perhaps than is even inwardly acknowledged by their conſciences. For the natural deceitfulneſs of the heart greatly favours ſelf-impoſition in ſuch caſes. Licentiouſneſs of conduct and libertiniſm of principle are harſh and grating ideas to thoſe whoſe childhood, or youth, has been ever ſo ſlightly tinctured with notions of virtue. They are therefore palliated by the gentle and unſuſpicious terms of *faſhionable ſpirit—a liberal and enlarged way of acting and thinking*; they *then* find an eaſy admiſſion into the hearts of men little given to ſcruples. Veiled under theſe names they are ſoon triumphantly vaunted, and adopted in practice, as the natural reſult of a manly and extenſive Knowledge of the World.

If

If what is here advanced be not denied, enough may have been ſaid to maintain the diſtinction inſiſted on betwixt the Knowledge of *Man* and the Knowledge of the *World*. It might however be farther, and not unaptly illuſtrated by that difference, which diſtinguiſhes the Ethic Writings of the Stagyrite, particularly his profound * Treatiſe on the Paſſions, from the didactic letters of an illuſtrius Modern on Education, Manners and Knowledge of the World.

The former exhibits, with philoſophic preciſion, thoſe general, fundamental and invariable principles, by which human nature is actuated in all times, countries, conditions and circumſtances. The latter, with a light and deſultory air, gives his diſciples a collection of ſentiments on manners, faſhions, refinements of taſte and œconomy of life, chiefly accommodated to modern times, particular ſituations and to a corrupt ſtate of ſociety; precepts calculated indeed to advance a man's fortune by teaching how to adapt himſelf, through intereſted views, to the character and colour of perſons and things immediately round him; but not either, in theory, to acquaint him with his ſpecies, or how, in practice, to ſuſtain a virtuous, noble and conſiſtent part, worthy of the deſtination of a moral and rational Being. The former teaches the Knowledge of *Man*; the latter that of the *World:* the former is as indiſpenſable for thoſe, whoſe profeſſion it is to inſtruct mankind, as the latter may be, when innocently uſed, for thoſe, whoſe buſineſs it is to live at large with them.

After

* The ſecond Book of his Rhetoric.

imaginary privilege of ſinning with impunity. And any exhortation to the libertine and irreligious, and indeed to men of every deſcription, will not only be ineffectual, and fruſtrated by the immorality of the teacher, or a ſupine perfunctory diſcharge of this duty, but they will be hardened by them in their errors. To inculcate purity in thought, benevolence and diſintereſtedneſs in action, detachment from worldly profit and pleaſure, an unrivalled love of God and hope of everlaſting happineſs, is a ſatire upon the impurity, ſelfiſhneſs, ambition and voluptuouſneſs of the inſtructor, and not only abomination in the ſight of God, but pernicious to ſociety; for example only begets belief and is the only perſuaſive eloquence with the bulk of mankind. And, becauſe the importance of any object is always preſumed to be accompanied with correſponding feelings, and indeed, in the opinion of moſt men, is meaſured by the eagerneſs and attention with which it is purſued, to inculcate theſe precepts without an ardor and zeal proportioned to their magnitude, will be an impeachment of the teachers belief, depreciate and vilify the goſpel, and they will be heard with incredulity, or an unfeeling and unprofitable attention. But I need not be more particular: the inſtructions, given by our Saviour to his diſciples, are a ſolemn admonition to all their ſucceſſors, being exactly adapted to the ſpirit of chriſtianity, and a plain declaration of his will: "let your light ſo ſhine before men that they may ſee your good works." The moſt ſtriking proof of your own conviction in the truth, excellence, and importance of your doctrine, is a conformity to it; for it is fairly preſumed that

every

every man will, in matters of ſuch high concern, be governed entirely by his belief, otherwiſe his ſincerity will be queſtioned and his inſtructions rejected from well-grounded prejudice. Thou, who teacheſt that a man ſhould not commit adultery, doſt thou commit adultery? why is it that the boaſted purity of morality, enforced by the promiſes of conditional rewards and puniſhments ſo well accommodated to the hopes and fears of man, have no influence upon your own conduct? inſtead of reclaiming the guilty, winning the diſaffected, and confirming the wavering and doubtful in a full belief of your religion, a life repugnant to the duties of your ſtation, and your outward profeſſions, is an unanſwerable libel upon your creed, and can only miſlead the ignorant, and encourage infidelity and diſſatisfaction to your cauſe. Another ſource equally pregnant with miſchief, and attended by a numerous train of ſucceſſive diſorders, are corrupt and unwarranted doctrines. If the ſame value be affixed to divine revelation and human inſtitutions, and the name of a ſect, external ceremonies, tenets above the reach of human underſtanding, unconnected with practice, and therefore not very important, be inculcated with more warmth and zeal than the feelings of the heart and firſt ſprings of action, evils muſt be diffuſed, and true religion and morality ſuffer. When our Saviour appeared amongſt the Jews, they had, as he told them, rendered the word of God of none effect by their traditions, and the prejudiced expoſitions of their laws and prophets; their religion was a proud, ſupercilious ſanctity of external deportment, whilſt corruption

rankled

rankled in the heart; and all their zeal was exhauſted in ablutions, and ſuperficial and unprofitable ceremonies. Theſe abuſes our Saviour reproved, not as their firſt falſe ſtep, but the occaſion of all their iniquities; and by them they were inſenſibly led to ſpurn at inſtruction, reject the goſpel, and murder the promiſed and long looked-for Meſſiah; and, proceeding by the commiſſion of unparalleled enormities to fill the meaſure of their guilt, were finally overwhelmed in national ruin. Recollect the events recorded in the eccleſiaſtical and civil hiſtories of ancient and modern times, or peruſe the occurrences of theſe comparatively enlightened days of toleration and liberal ſentiments; and it will ſoon appear that the feuds, animoſities and crimes, which have ſo often outraged the members of private communities, or deſolated extenſive countries, though attributed to religion, have originated from a luſt of power and fame, or other worldly motives joined to religion by an unnatural alliance, and diametrically repugnant to the principles of chriſtianity. In the firſt ages of the chriſtian church, religion was ſoon corrupted by human inventions and unwarranted tenets: its profeſſors forgot the ends of their appointment, and waſted their zeal in diſputes not level with human faculties and unintelligible, till benevolence and charity, the diſtinguiſhing marks of the true diſciples of Chriſt, were extinguiſhed, and his peaceable benignant religion became a bloody contention for ſuperiority. Theſe, like too many religious diſputes, were not proſecuted with leſs zeal for being unintelligible, and inflaming the contending parties with a rancorous antipathy and hatred, ſub-

jected the object of their contention to defamation; and, from the progreſſive nature of vice, became fatal to the inhabitants of that devoted country, whoſe iniquities, gradually maturing them for deſtruction, were ſignals to the invaſion of an enemy that trampled upon the ruins of chriſtianity, and overſpread a conſiderable part of the chriſtian world with impoſture. In more modern times we find numberleſs inſtances of the wide diffuſion of vice from one falſe tenet, whoſe records pollute the page of hiſtory with tranſactions of unfeeling ſavage ferocity, from which, every heart, not quite unhumanized by bigotry, recoils with horror. In countries, where the ſupreme government uſurps a juriſdiction belonging to no earthly tribunal, and religion and religious ceremonies are enacted, like a civil law, under the ſame penalties; infidelity and ſuperſtition, and all the evils inſeparably attached to them, are the natural reſult. The timid mind of an ignorant and unlettered man is prone to ſuperſtition, and it is eaſy to perſuade him that religion and fabulous traditions and legends have the ſame origin; but it would be unaccountable without conſidering the progreſſive nature of abuſes, and incredible, if not atteſted by numberleſs unqueſtionable facts, that the profeſſors of a religion, breathing in every page the tendereſt and moſt indulgent charity, ſhould ſo far forget it as to perſecute their brethren with unrelenting cruelty for the ſake of Chriſt, and to pleaſe their great Creator ſhould counteract the plaineſt intentions of his will, and deſtroy his works. The diſaffected, ſeeing religion repreſented in colours unworthy of a divine origin, will give way to the

impulſe

There is a ſpecies of manners ſuited to all times and all countries, to each ſex, to every age and ſtate of mankind, accompanying their words and actions with a certain natural grace, which never fails to conciliate the good will of thoſe to whom either are addreſſed. They flow wholly from the benevolence of an uncorrupted heart. Always rightly directed, their aim to pleaſe is rarely unaccompliſhed. Plain, open and without pretention they affect nothing myſterious, unintelligible, or ſingular: they cover no intereſted views, attempt no purpoſe by circumvention. Attentive but not officious, obliging without deſign, they never mingle the poiſon adulation in the cup of friendſhip, or hoſpitality. Ever attended by the footſtep of truth, they betray no obſequious compliances againſt conviction. Manly, firm and upright, they ſhrink not, when occaſion calls, from the correction of error, or the chaſtiſement of vice; but juſtice and candour at the ſame time, and compaſſion for human infirmity conſtantly regulating all their movements, the frown of auſterity, the harſh tone of moroſeneſs, the magiſterial rebuke of arrogance or pedantry exclude not the balm of kindneſs from the bitterneſs of reproof.

That ſerenity and chearfulneſs, which perpetually ſtream from the fountain of a pure conſcience, diffuſe a natural luſtre and ſmoothneſs over ſuch manners, which the ſchool of faſhion and elegance muſt labour in vain to impart. They wear that purity of tint, that genuine gloſs, which

nature exhibits on the faireſt flowers of the field, or in the native brightneſs of the human face, of which all the paint and varniſh of art are a poor and ſpiritleſs mimickry; and what is worſe, a mimickry which often betrays itſelf. No aſſumed colours or artificial behaviour will, at all ſeaſons, veil the real characters of men. Why need I add, that in that unaffected charity of manners, which ſprings from a gentle mind, anxious to pay to all whatever attention, reſpect or good office their circumſtances or relations may demand, has a charm infinitely more powerful than all the forms of ſtudied ſpeech and politeneſs, which are learnt in academies or courts, by foreign travel, or the moſt refined ſyſtems of education. In a word, that code of manners, beſt becoming our order, is found in the Goſpel of Chriſt, which enjoins us, *to bear one another's burdens; to rejoice with thoſe who rejoice, and to weep with thoſe who weep; to pleaſe every one his neighbour for his good; to be kind and tender hearted; to be pitiful and courteous; to ſupport the weak, and to be patient towards all men.*

To conclude—Our order, in rejecting the manners of the World, and withdrawing from its vanities and faſhions, cannot forget the privileges and dignity of a religious and lettered Retirement, which bring ample compenſation for any ſacrifice, which worldly men ſhall deem us to have made. For is there a better privilege than to be ſequeſtered within ſuch a ſhade, as lends the beſt protection to innocence; to be planted in the ſoil and climate moſt favourable to the growth

growth of virtue and knowledge? Or wants our peaceful ſtation that worth and importance, we mean by its dignity, when we reflect, how well it is conſtituted to ſecure to us the eſteem and confidence, the attatchment and imitation of mankind, whilſt theſe afford the ſureſt proof of ſucceſs in our miniſtry, and, through that, the beſt earneſt of an immortal reward in the ſalvation of ourſelves and of thoſe who hear us?

SERMON II.

MATT. xi. 19.

BUT WISDOM IS JUSTIFIED OF HER CHILDREN.

ALL the inſtitutions of men are ſubject to diſorder: Be the principles, on which they are founded, ever ſo true, or ſo wiſe, ſuch is the mixt and variable nature of the being for whom they are deſigned; they ſo frequently claſh with his paſſions, or intereſts, that the moſt jealous watchfulneſs will not be able at all times to prevent their violation. Even thoſe inſtitutions, which are fartheſt removed from the world and its contagious influence; inſtitutions, eſtabliſhed for the cultivation of wiſdom and ſcience, and placed under the more peculiar guardianſhip of reaſon and religion, are deſtined, in ſome meaſure, to experience thoſe corruptions, from which nothing ſublunary is exempted.

Led, but led too far, by ſome obſervations of this kind, made probably in haſte and at too great a diſtance from their object, one of that tribe of authors, who ſeldom addreſs our reaſon without firſt bribing the imagination or the paſſions, has lately repreſented our ſequeſtered walks of literature as ſcenes of anarchy, diſſolution and ignorance. This picture, conceived, there is reaſon to apprehend, in ſome humour of private reſentment or diſguſt, thus overcharged and thrown into one ſullen maſs of ſhade uninlightened by the ſmalleſt contraſt, is at this time circulating under the public eye. Carried abroad as it is, under the auſpices of the writer's genius, its range will probably be of ample extent, and its effects may be ſuch as we ought not wholly to deſpiſe. It matters not, that a charge be advanced with little proof, where we know there is too much diſpoſition to believe without any. Belief, obtained on the ſlighteſt grounds, often receives confirmation from the ſilence or indifference of thoſe, whoſe intereſts are concerned to oppoſe its progreſs. Can it be prudent in ſuch a caſe indolently to ſuffer the eaſy faith of the world to be abuſed, and, that ſo much to our reproach, without a ſingle effort to re-eſtabliſh the truth and vindicate our honour? Though the armour of our foe may boaſt no impenetrable temper, his pretentions and perſeverance alone may win the field, if no reſiſtance be offered.

Let us then take a more particular review of the preſent ſtate of our *academical diſcipline*, *learning* and *manners*, as

as repreſented by our adverſary; in order to examine its conformity with what really exiſts around us.

It is affirmed, "that our diſcipline is greatly relaxed for want of due exertion in thoſe, who are inveſted with authority to maintain it." The Satiriſt ſeems willing to have it believed, "that our incloſures are no longer ſacred, that times and places are ſcarcely circumſcribed by rules, that our bolts and bars are grown ruſty through diſuſe, that our proper and characteriſtic attire is become meer maſquerade, the mockery and deriſion of the World."

Is it not wonderful, that a lettered man, and one too, who profeſſes an unuſual rigor of moral principle, ſhould allow himſelf, on ſo nice a ſubject, to exaggerate with more than poetic licence?

What, if we admit, that exceptions to rules may poſſibly take place in learned communities, as they do in all others, and that momentary, or apparent relaxations, may at diſtant intervals have been heard of among us, there is little doubt, that, upon accurate inveſtigation of the circumſtances of particular caſes, ſuch reaſons would always appear, as to excuſe, if not to juſtify occaſional deviations.

But in the name of Candor let us aſk, are ſuch inſtances common? Does our accuſer produce even one ſpecific caſe? Or does he content himſelf only with general railing and

unaimed invective? The World at a diſtance, who have ſeen his weapons diſcharged with ſo much fury and profuſeneſs, will be aſtoniſhed to learn, that he has been dealing out firebrands, arrows and death at little elſe than the phantoms of his own imagination. The Preacher's obſervation during a long acquaintance, if not a conſtant communication with academical ſcenes, confirmed by that of many, very many of their moſt ingenuous inmates, and ſtill more by the reſult of impartial inſpection on the part of numerous ſtrangers, who have made our inſtitutions the ſubject of their inquiry, the Preacher's obſervations, I ſay, thus reſpectably fortified, induces him, on behalf of thoſe, whoſe ſtations and offices have fixed them the guardians of our diſcipline, to bear his teſtimony at leaſt to their watchfulneſs over the public order and decorum, to their ſtrenuous but temperate exertions for the maintenance of them, as well as their zealous adherence to all our local ordinances, which change of times has not rendered impracticable, or antiquity obſolete.

What is ſaid on the ſubject of academical attire is meer poetic declamation and unworthy of notice.

Our Cenſor, at his next ſtep, attacks at once both the diſcipline and the learning of our venerable ſeminaries. He exhibits the whole buſineſs of our ſchools in the light of ſolemn farce, and aſſerts, that the precedence and diſtinction, due only to acquiſitions and abilities, are partially diſpenſed,

or

or obtained by compromiſe and even by pecuniary corruption. His reflections on the actual ſtate of our learning and knowledge are oftener conveyed by ſevere implication than boldly ſpoken out. They are, however, too clear not to be underſtood. But we may challenge him to prove, that theſe accuſations are leſs the wild effuſions of his fancy than thoſe already anſwered. It may be affirmed, on the proof of fact and daily experience, that no part of our diſcipline is more conſpicuouſly, or more conſcientiouſly maintained, than our logical exerciſes in the ſciences and profeſſions at our public Theatres of diſputation.

With reſpect to the diſtribution of rewards, or the rights of literary precedence, were it ſuppoſed, that the difficulty of determining betwixt pretentions ſometimes nearly ſimilar and equal, or that the bias of frendſhip and connection might imperceptibly lead individual judges to a wrong preference; yet, as our probations are public and the abſolute diciſion of merit depends on numerous and unconnected ſuffrages, caſes of flagrant partiality are rarely heard of, if indeed they be poſſible.

The deciſions of literary competition ſcarcely admit the *idea* of corrupt influence, and as our writer ventures on nothing beyond diſtant inſinuation on this point, he excites us only to challenge his production of facts.—If the accuſation of compromiſe demand a word of explanation, it may be anſwered, that nothing of this nature ever takes place,

but on the faireſt conſtruction of our ordinances, in caſes of regal mandate or of ſome urgent neceſſity, and where ſufficient proofs of merit have on other occaſions appeared.

As to the fruits of our academic culture, may it not be aſked, at what former period were the powers of the human mind ſo well underſtood, their extent more nicely meaſured, or their force more rationally directed than at preſent? When were experimental elucidations of philoſophic theories more frequently, or more ably, given; or theories, unſupported by facts, leſs inſiſted upon than in theſe times? Is not this age of our literature peculiarly characteriſed by the rejection of all that impoſing and pedantic jargon that had ſo long domineered over the modeſty of common ſenſe?

The language of occult qualities, of innate ideas, of eſſential forms, of ſupernatural influxes of light and all ſuch baſeleſs viſions are baniſhed, never more to be heard of, from our ſchools of Philoſophy and Religion. At what other æra was the ſpirit of emulation more vigorouſly rouſed among our ſtudious youth, or did it produce effects more worthy of public applauſe? What but our obſerver's propenſity to dwell on the darkeſt ſide of objects, could have averted his eye from that laudable regulation, by which of late years the ſum of our younger ſtudents' knowledge is, in ſeveral of our individual communities, brought to teſt by annual examination? He could not have mentionnd this improvement of our literary diſcipline without acknowledg-

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ing its ſalutary conſequences. But his panegyric is reſerved for other themes. What now were thoſe *antient* times of boaſted diſcipline, to which he ſo fondly and ſo invidiouſly recurs? Times, no doubt, of wonderful acquiſitions in knowledge, when gigantic ſtrides were made up the hill of ſcience, and when the ſanctuary on its ſummit was doubtleſs opened to every one who knocked? What, I would aſk, were thoſe vaunted times? or, alas! had they ever a more real exiſtence than the golden age of fable, when all nature conſpired to anticipate human wants; when mortals had ſcarcely the trouble of wiſhing in order to be completely ſatisfied, and man's happineſs ſhot up to maturity from the moment his fancy conceived it?

The ſtrictures of our ſatiriſt fall laſtly on academical manners. On this topic he has left little unſaid which malevolence could ſuggeſt. He has tranſplanted into our retirements almoſt all the corruptions of a diſſipated and depraved Capital: The ſacredneſs of this place forbids the particular recital of ſo odious a catalogue.

Although nothing can be more untrue than the whole of his repreſentation taken together, or underſtood as of corruptions generally prevailing among us, yet we are compelled, not without the moſt reluctant concern, to acknowledge, that we muſt ſubmit to ſome ſhare of this reproach.

Has

Has it not been ſaid, with exaggeration no doubt, that amuſement and exerciſe had ſomewhere ſeized the morning hour of meditation, that feſtive parties occupied too much of the remaining day, and that tumult and outrage, more than once, have diſturbed the peace of the night? Muſt we have the mortification of allowing, that a ſpirit leſs tractable to diſcipline than was antiently known, has in ſome few inſtances diſcovered itſelf? Shall we abſolutely deny the exiſtence of all propenſity to an oſtentatious expence, that has ſometimes borne hard on the œconomy of parents, injured the fair claims of unprovided brethren at home, and, what is more ſenſibly perceived here, introduced too much of worldly refinement into our academical intercourſe, and muſt, if not ſubdued, bring a light name on the grave and modeſt character of our inſtitutions? Could the diſpleaſure of any ingenuous hearer be riſked, were it to be remarked, that much partiality for the active amuſements of rural life and attention to animals, which form their appendages, might, if not now and then ſeaſonably repreſſed, engroſs an undue ſhare of our time, and infect our manners and converſation with habits and ideas little analogous to the culture of letters and the acquiſition of elegant taſte? May we venture yet to requeſt your patience, whilſt we obſerve, that inſinuations have gone abroad, as if an ill-omened paſſion for the moſt inſane and diſtructive of all amuſements; I might ſay, of all human vices, had ſtolen into our academical retreats; a paſſion, which to obtain what never

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ought to be wanted, as it can never juſtly be deſired, will hazard all we poſſeſs and all that credit will furniſh? If it be true, that our retreats are not ſacred from the intruſion of this monſter, let each good ſpirit unite to oppoſe the freedom of her range; *or* farewel love of letters, and all ingenuous purſuits—farewel all heart felt peace and happineſs—farewel all noble and generous affections—farewel the influence of Religion, if not of every principle of moral virtue! It would be in vain to apologize for this vice, by turning our eyes to ſome of thoſe characters who, corrupted by it in early youth, have, without feeling or reflection, ſquandered the dear earned fruits of a father's patience, induſtry or talents, and have yet, at a maturer age been diſtinguiſhed for their exertions in the ſtate, the ſenate, the camp, or the career of public negotiations. Far be it from us to quench the enthuſiaſm of youthful benevolence, much leſs the kind preſumptions of Chriſtian Charity; a ſmall ſhare of experience however in the ways of mankind will warrant a ſuſpicion, that the grand motive of the greater part of theſe changes is little more than the acquiſition of another ſtake—that the ardor of ſenatorial eloquence, the impoſing zeal of patriotiſm, the flaſh of bravery in the field, the brilliant exertions of political ſkill and addreſs have, in theſe caſes, proved nothing but the flame of that ſacrifice to intereſt and convenience, by which the prudence of maturer age has aimed, in the face of the World, rather to gain the advantage of imputed virtue than to make atonement by ſincere reformation.

But

But to return; ſuch are the irregularities and vices, which, without reſerve or heſitation, our zealous detractor has charged on academical manners; againſt which, if in ſome degree true, we have wiſhed to excite your deteſtation, and, as far as they are falſe (ſince in any caſe they are poſſible) to awaken your apprehenſion and jealouſy. But whatever we might concede to the authenticity of our adverſary's facts, we fear not to prove, that he ſtrangely miſtakes their cauſe, when he makes it to originate from remiſneſs or neglect of diſcipline and order in our rulers or inſtructors of the riſing youth. We are well convinced, that, conſiſtenly with truth and juſtice, it may be traced to a much earlier period than that of their connexion with our ſeminaries, and we beg to be indulged a few obſervations on this important ſubject.

The docility of childhood, the attention of our earlieſt years to every object addreſſed to the ſenſes and even to the underſtanding, ſeem to be unnoticed or forgotten by many parents of theſe days. And hence the wiſe maxim of, *Reverence due to that innocent ſtate*, has too generally ceaſed to be practiced. Its merit and importance are perhaps no longer underſtood: Children are now ſuffered to ſee every thing that is done, to hear every thing that is ſaid in the promiſcuous circles of their parents' acquaintance: they are allowed to witneſs all the unguarded levities of the ſocial hour; the licentious jeſt and alluſive ſong are much ſooner learned than they are meant to be taught; even the juvenile delicacy of the gentler ſex is too often not ſpared on theſe

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occaſions.—The ſmile of innocence, thus prematurely ſurpriſed, has but too frequently haſtened the bluſh of guilt and laid the foundation of thoſe enormities, which poiſon the ſweeteſt charities of life, and bring a black ſcandal on Chriſtian Society. But this is not all.—Some parents, not only careleſs and inattentive to theſe conſequences of their own folly, are ſo cruelly corrupt themſelves, that they are pleaſed with the lively forwardneſs their offspring ſometimes diſplay in the imitation of their own depravities. It is matter of their triumph to ſee the young novice pledge the cup of intoxication in his turn, nor are they ſhocked to behold him thus unconſciouſly anticipating the ſhaking head and paralytic ſtep of old age. It were eaſy to continue this painting; the canvas might ſoon be filled, did not the time and the place forbid me to dwell upon it. It will be enough to obſerve, that thoſe perſons muſt needs be well reconciled to their own frailties and deformities, who can delight to ſee the reſemblance of them thus reflected in their children. But though many parents are not to be accuſed of ſuch madneſs, we are ſorry to ſay, that, in the higher ranks of life, ſuch is the horror generally entertained of the baſhfulneſs of childhood, that beſt tint of nature on our ſpecies in its bloom, ſo impatient are they, that, above all things, their children ſhould adopt a ſmooth and eaſy commerce with mankind, that the riſing race of both ſexes are hurried from the nurſery, by a ſurprizing tranſition, into all the gayeties and promiſcuous ſcenes of poliſhed life, and are taught to move without fear or embaraſſment on ground,

where the *manhood* of ſimpler times could not ſtand without circumſpection. Thus they become adepts in the ſcience of the world earlier than their better forefathers had commenced their noviciate. Can we wonder, if children thus trained in the way they ſhould *not* go, thus ripened in practice before the ſeeds of principle are ſown, ſhould prove refractory to their firſt ſerious inſtructors, and ſometimes fill our early ſeminaries with licentiouſneſs and rebellion. And ſhall thoſe parents, to whoſe indiſcretion alone truth has obliged us to trace the origin of theſe alarming evils, join our ſatiriſt, and be among the firſt to impute them to neglect of diſcipline or inſtruction here? * No, we cannot patiently abide this accuſation: It has been ſhewn how little we deſerve it. They who come hither thus prematurely ſchooled in the ways of men and ignorant of better love, muſt unlearn more than half their leſſons, or they will never be acknowledged the legitimate diſciples of our inſtitutions.

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* Although it has been granted, that ſome irregularities, falling however infinitely ſhort of the repreſentations we have noticed, may, at different times, have appeared among the younger members of the Univerſities, the World, that will here ſee the cauſes of them fairly traced back to itſelf, muſt take the reproach. None, who are competent judges of the nature of our inſtitutions, will, we are perſuaded, deny their uſefulneſs, or indeed their neceſſity for the accompliſhment of a rational and manly education. With little reaſon could a preference be given to thoſe foreign Academies, to which lately a practice has too much prevailed of ſending our youth of faſhion and fortune; it being well known, that all the moral irregularities ever objected to our Univerſities, exiſt in ſeminaries of the moſt faſhionable reſort on the continent, in a much greater degree than in our own, and that with few of our advantages on the ſide of learning, and without any pretentions to diſcipline.

The world may now aſk (for it ſeems too much to have forgotten) "What are your inſtitutions? What mean your ſeminaries?" They are, be it ſpoken with the reverence they claim, nothing leſs than ſtorehouſes of the collected wiſdom of ages, the depoſitaries of thoſe great firſt principles in Religion, in Morals, in Legiſlation, in Philoſophy, from which the actual practice of the ableſt of mankind derives thoſe ſecondary laws, which are adapted to the infinite variety of particular caſes and ſituations. They are the ſources, from whence flow all the ſounder principles, that actuate and guide the mighty machine of national government, and ſubject the paſſions of men to the general order of dominion. Under this idea of our inſtitutions, on which I could largely expatiate, how noble become our motives to literary purſuits! How much ſhould they animate our perſeverance, nor ceaſe to ſtimulate our beſt efforts, till every difficulty and impediment be trampled under our feet! But if the importance and grandeur of ſuch incentives can fail of due effect; let the languor of indolence or inattention yet be rouſed by that fair fame, and honeſt report, which Learning and Knowledge procure us among men; but above all, by the the approbation of Heaven on every virtuous work or well deſigned endeavour; ſo ſhall the envenomed ſhafts of obloquy, though lanched by the arm of genius, fall blunted to the ground, and Wiſdom triumphant ſhall be juſtified of her Children.